May 29
1941

Millennial Star

Temple Gates at Conference Time

Vol. 103 No. 22 Thursday, May 29, 1941

POETRY

GOING DOWN HILL ON A BICYCLE

With lifted feet, hands still,
I am poised, and down the hill
Dart, with heedful mind;
The air goes by in a wind.

Swifter and yet more swift,
Till the heart with a mighty lift
Makes the lungs laugh, the throat cry:—
"O bird, see; see, bird, I fly.

"Is this, is this your joy?
O bird, then I, though a boy,
For a golden moment share
Your feathery life in air!"

Say, heart, is there aught like this
In a world that is full of bliss?
'Tis more than skating, bound
Steel-shod to the level ground.

Speed slackens now, I float
Awhile in my airy boat;
Till, when the wheels scarce crawl,
My feet to the treadles fall

Alas, that the longest hill
Must end in a vale; but still,
Who climbs with toil, wheresoe'er,
Shall find wings waiting there.

—H. C. Beeching.

THOUGHT FOR THE WEEK:

You will sometimes be punished when you do not deserve it. Before giving vent to your indignation, reflect how much oftener you have deserved punishment without receiving it.

—Stephen McKenna, in "While I Remember."

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos 3: 7.

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THIS WEEK'S COVER

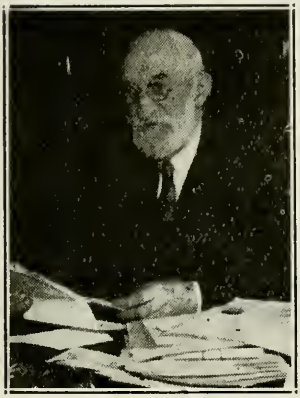
AGAIN the crowds have flocked to Temple Square to hear the word of the Lord spoken through the mouths of His servants, and again they have thrilled to hear the powerful discourses preached by the leaders of the Restored Gospel. Reports of the great occasion are only just beginning to reach us and we are pleased to be able to fill this issue of the "Star" with some account of the proceedings of General Conference.

There is also contained herein a report of the first of the District Conferences of the British Mission. (See page 351.)

Testimony Of A Prophet Of God

PRESIDENT HEBER J. GRANT

Opening Address of the 111th Annual Conference of the Church held April 4th, 1941, Salt Lake City



President Heber J. Grant

IT is a source of great satisfaction to me to meet with the Latter-day Saints in this Conference.

I am grateful for the many blessings we enjoy as a people. I know the Lord is mindful of us and will be to an even greater extent if we but serve Him.

It grieves me deeply that it is necessary for thousands of our boys to go into the army. I hope and pray that they will go out with the missionary spirit, maintain their ideals and come back to us as sweet and clean as when they went away. I trust that it will be possible to keep them out of this terrible war. You parents and loved ones keep as close to them as you possibly can.

I have made this statement to the leadership of this Church at times previous, but I feel to repeat it again at this time:

I ask every man and woman occupying a place of responsibility whose duty it is to teach the Gospel of Jesus Christ to live it and keep the commandments of God, so that their example will teach it; and if they cannot live it, we will go on loving them, we will go on putting our arms around them, we will go on praying for them that they may become strong enough to live it. But unless they are able to live it, we ask them to please step aside so that those who are living it can teach it. No man can teach the Gospel of Jesus Christ under the inspiration of the living God and with power from on high unless he is living it. He can go on as a member and we will pray for him, no matter how many years it may require, and we will never put a block in his way, because the Gospel is one of love and forgiveness, but we want true men and women as our officers in the Priesthood and in the Relief Society.

MUST HAVE TESTIMONY

And a man has no right to be a member of a Stake Presidency, a member of a High Council, a member of a Bishopric, or of any General Board, who cannot stand up and say that he knows the Gospel is true and is keeping the commandments of the Lord to His people.

At this time I feel that I could say nothing to you that would better portray my testimony and my love of God than to give in substance what I said to the English Saints nearly four years ago:

It has never ceased to be a wonder to me that I do represent the Lord here upon the earth. My association from childhood with the remarkable and wonderful men that have preceded me has made it almost overwhelming to think of being in the same class with them.

The last words uttered by President Joseph F. Smith were to the effect, when he shook hands with me—he died that night —"The Lord bless you, my boy, the Lord bless you; you have got a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows who He wants to lead His Church, and never makes any mistake. The Lord bless you."

I have felt my own lack of ability. In fact, when I was called as one of the Apostles I arose to my feet to say it was beyond anything I was worthy of, and as I was rising the thought came to me, "You know as you know that you live, that John Taylor is a prophet of God, and to decline this office when he had received a revelation is equivalent to repudiating the Prophet." I said, "I will accept the office and do my best." I remember that it was with difficulty that I took my seat without fainting.

TWO SPIRITS STRIVE

There are two spirits striving with us always, one telling us to continue our labour for good, and one telling us that with the faults and failings of our nature we are unworthy. I can truthfully say that from October, 1882, until February, 1883, that spirit followed me day and night telling me that I was unworthy to be an Apostle of the Church, and that I ought to resign. When I would testify of my knowledge that Jesus is the Christ, the Son of the Living God, the Redeemer of mankind, it seemed as though a voice would say to me: "You lie! You lie! You have never seen Him."

While on the Navajo Indian reservation with Brigham Young, Jr., and a number of others, six or eight, on horseback, and several others in "white tops," riding along with Lot Smith at the rear of that procession, suddenly the road veered to the left almost straight, but there was a well beaten path leading ahead. I said: "Stop, Lot, stop. Where does this trail lead? There are plenty of foot marks and plenty of horses' hoof marks here." He said, "It leads to an immense gulley just a short distance ahead that is impossible to cross with a wagon. We have made a regular 'Muleshoe' of miles here to get on the other side of the gulley."

I had visited the day before the spot where a Navajo Indian had asked George A. Smith, Jr., to let him look at his pistol. George A. handed it to him, the Navajo shot him.

I said, "Lot, is there any danger from Indians here?"

"None at all."

WANTED TO BE ALONE

"I want to be all alone. Go ahead and follow the crowd." I first asked him, if I allowed the animal I was riding to walk if I would reach the road on the other side of the gulley before the horsemen and the wagons, and he said, "Yes."

As I was riding along to meet them on the other side I seemed to see, and I seemed to hear, what to me is one of the most real things in all my life. I seemed to see a council in

heaven. I seemed to hear the words that were spoken. I listened to the discussion with a great deal of interest. The First Presidency and the Council of the Twelve Apostles had not been able to agree on two men to fill the vacancies in the Quorum of the Twelve. There had been a vacancy of two for one year, and the Conference had adjourned without the vacancies being filled. In this Council the Saviour was present, my father was there, and the Prophet Joseph Smith was there. They discussed the question that a mistake had been made in not filling those two vacancies and that in all probability it would be another six months before the Quorum would be completed; and they discussed as to whom they wanted to occupy those positions, and decided that the way to remedy the mistake that had been made in not filling these vacancies was to send a revelation. It was given to me that the Prophet Joseph and my father mentioned me and requested that I be called to that position. I sat there and wept for joy. It was given to me that I had done nothing to entitle me to that exalted position, except that I had lived a clean, sweet life. It was given to me that because of my father having practically sacrificed his life in what was known as the great Reformation, so to speak, of the people in early days, having been practically a martyr, that the Prophet Joseph and my father desired me to have that position, and it was because of their faithful labours that I was called, and not because of anything I had done of myself or any great thing that I had accomplished. It was also given to me that that was all these men, the Prophet and my father, could do for me; from that day it depended upon me and upon me alone as to whether I made a success of my life or a failure.

DEFENDS A LAW

"There is a law, irrevocably decreed in the heavens before the foundations of the world, upon which all blessings are predicated, and when we receive any blessing from the Lord, it is by obedience to that law upon which the blessing is predicated."

It was given to me, as I say, that it now depended upon me.

No man could have been more unhappy than I was from October, 1882, until February, 1883, but from that day I have never been bothered, night or day, with the idea that I was not worthy to stand as an Apostle, and I have not been worried since the last words uttered by Joseph F. Smith to me: "The Lord bless you, my boy, the Lord bless you: you have got a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church, and never makes any mistake. The Lord bless you."

I have been happy during the twenty-two years that it has fallen to my lot to stand at the head of this Church. I have felt the inspiration of the Living God directing me in my labours. From the day that I chose a comparative stranger to be one of the Apostles, instead of my life-long and dearest living friend, I have known as I know that I live, that I am

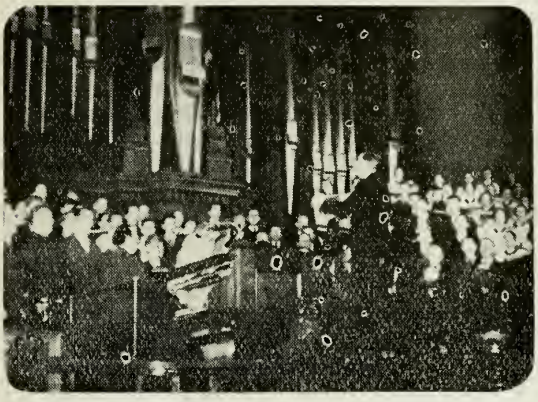
(Continued on page 350)

The 111th Annual Conference

AN EYE WITNESS ACCOUNT

EZRA L. MARLER

Editor of Liahona



Tabernacle Organ and Choir

FOR 111 years the Church of Jesus Christ of Latter-day Saints has been promulgating its message of salvation and pointing the right way of life to the people of the world. For nearly 111 years the members of the Church have been assembling in conferences to teach and be taught the truths of the Gospel plan, to receive reports, to consider matters pertaining to organization and Church welfare, and to be renewed in faith and strengthened in courage and determination for better living.

The 111th Annual General Conference held this April 4th, 5th and 6th, did all these things for the thousands of Saints participating. It was declared to be the best attended conference yet held by the Church. In spite of inclement weather that one day approached a winter blizzard, the great Tabernacle was filled to overflowing at every session. President Grant presided and President Clark conducted the meetings.

The conference was marked by a full attendance of all the General Authorities of the Church except for the absence of President Grant from the session Saturday afternoon. He rested during that meeting so he would be able to attend the Priesthood meeting in the evening.

The instruction and counsel issuing from the conference pulpit covered a wide field of thought and were made vital and absorbing by the Spirit of the Lord which actuated the speakers. The music of the conference was such as to thrill the souls of the thousands assembled.

The presentation of the financial and statistical reports of the Church by President McKay showed accomplishments and conditions for which members of the Church are justly proud and thankful. Some features of note are: a pleasing growth in Church membership; remarkable service and accumulation in the Church Welfare Plan; a balanced budget; and the Church without debt.

Two items of interest to members were the filling of the vacancy in the Quorum of the Twelve Apostles and the calling of five Assistants to the Twelve, further considered elsewhere in these columns.

The conference of the Women's Relief Society was held the two days preceding the General Conference and in it were considered many matters of weighty concern to the members and their good work.

The General Conference convened Friday morning and extended through the six sessions, 10 a.m. and 2 p.m. of the three days. On Saturday morning at 7.45 o'clock a meeting of Welfare Workers absorbed the interest of the more than 3,000 crowding the doors of the Assembly Hall. There were presented in most comprehensive fashion the accomplishments and purposes of the Welfare Programme of the Church. Surely this wondrous movement brought into action by the presiding brethren is demonstrative of the divine inspiration enjoyed by the prophets of today.

Saturday evening, April 5th, the bearers of the Priesthood assembled in the great Tabernacle. This was a sight to thrill the soul of the most complacent. It was our privilege to be so seated as to have a sweeping view of the great audience comprising 9,330 men and boys. Nowhere else in the wide world could there be seen such an assemblage—9,330 men and young men delegated by the God of Heaven to act in His name on the earth, and desirous of labouring, without monetary recompense, in the service of God for the good of fellowmen.

Again at 7.30 Sunday morning were brought together in the great Tabernacle the Presidents of stakes, the Bishops of wards and other brethren charged with the responsibility of advancing the cause of Aaronic Priesthood. Here was shown in graphic way the commendable progress that is being made throughout the Church in the functioning of this order of Priesthood. This meeting was under the direction of the Presiding Bishopric.

The 10 o'clock session Sunday morning was thrill upon thrill. The famous domed Tabernacle was filled almost to capacity a full hour before time of meeting. The great audience waited almost breathlessly as President Clark presented the names of the General Authorities for the sustaining vote of the people. They had expected the opportunity to vote for or against a newly nominated member of the Council of the Twelve Apostles, filling the vacancy caused by the death of Elder Reed Smoot. When the name of Harold B. Lee was spoken there was a rushing, whirring expression of satisfaction followed by a unanimous vote of approval

Then came the surprising presentation of the names of five men to serve as Assistants to the Twelve Apostles.

At 10.30 the Choir and Organ went on the air in their regular Sunday morning broadcast as offered weekly in unbroken regularity for the past 12 years. This time the great audience of more than 12,000 people in the Tabernacle and reaching out from the wide opened doors participated in the programme by singing "High On The Mountain Top." From 11 o'clock to 11.30

was broadcast the "Church of the Air" over Columbia network, Elder Stephen L Richards being the speaker.

The Sunday afternoon session was characterized by the closing instruction, advice and blessing of President Grant.

The Primary sisters held conference in the Assembly Hall Saturday evening while the brethren were in Priesthood meeting in the Tabernacle. Sunday evening was given over to the Sunday School which conducted conference in the Tabernacle. The major part of this meeting was occupied in the presentation of a pageant depicting the life of the Prophet Joseph Smith, the restoration of the Gospel, and the organization of the Church. The musical accompaniment for the pageant was by the Ogden Stake Choir and the Tabernacle Organ.

Wednesday, Thursday and Friday evenings of conference week were given to the presentation by the Tabernacle Choir of the oratorio "St. Paul" by Mendelssohn. With the 350 voices of the choir were the Brignam Young University orchestra of 69 pieces, 200 actors costumed in gay colours of the Orient, and the Tabernacle Organ. It was a glamorous presentation greatly enjoyed by the thousands who attended.

We think we may say that the high-light of the Conference was the address and testimony of President Heber J. Grant. Those who heard this forceful statement of testimony and expression of humility and gratitude, spoken by the Lord's prophet of our day, were profoundly impressed and many were moved to tears.

Long will be remembered by thousands of people this Conference opening address by President Grant. You may read it in these columns, but the deep meaning and import of it can be fully appreciated by only those who heard the voice and felt the spirit of this great man of God as he addressed his people.

It was a wondrous Conference and a great blessing to all who attended. Would that all could have been there.

★

NEW APPOINTMENTS IN CHURCH LEADERSHIP

(Continued from page 346)

There will be no fixed number of these assistants. Their number will be increased or otherwise from time to time as the necessity of carrying on the Lord's work seems to dictate to be wise.

It is proposed that we sustain as assistants to the Twelve, the following named High Prists, who will labour under the supervision and direction of the First Presidency and of the Twelve:

MARION G. ROMNEY, THOMAS E. McKAY, CLIFFORD E. YOUNG, ALMA SONNE, NICHOLAS G. SMITH."

Elder Thomas E McKay is at present serving as Acting Presidnt of the European Missions, having, until the outbreak of hostilities in September, 1939, been President of the Swiss-German Mission.

The Latter-Day Saints' "Millennial Star"

THURSDAY, MAY 29, 1941

EDITORIAL

A Buoyant Faith

WHEN we wish to call attention to the differences between Mormonism and other faiths, especially in the earlier years of the nineteenth century, we usually mention points of doctrine. But certainly one of the most important contrasting features lies in the attitude taken by our Church, on the one hand, and that taken by other churches on the other hand, toward life and religion.

A situation will make this clear.

In the early 1880's a Mormon missionary doing work in this country, visited a certain family, recent converts. It was on a Sunday. The father was engaged in a noisy altercation with his son over whether a paper that the boy had in his hand should be read on this day. The father contended that it was unfit to be read on a Sunday, and so he forbade his son to read it. This was then the attitude of all the Protestant churches of the time.

The Mormon elder, of course, took no part in the discussion, but awaited the outcome. That night he confided to his diary that he agreed with the boy, and added this comment: "If the paper was not fit to be read on Sunday, it was not fit to be read at all."

Here are two conflicting attitudes toward religion and life —the one an echo out of the past, the other quite realistic. But the difference of attitudes is not confined to this point of what is proper to do on a Sunday; it extends to many other phases of religion and life.

In the nineteenth century sectarianism was often a rather melancholy affair, not merely on Sunday, but on other days as well. Macaulay's jibe at the earlier Puritans had some foundation in fact, that they prohibited bear-baiting, not because it injured the bear, but because it gave pleasure to the spectators.

On the "Sabbath" day nothing but the Bible could properly be read in a church-going household. Nor could children play games of any kind on that day, no matter how innocent. It was the pleasure-element that was objected to, not the thing itself. And no special attempt was made at church to interest children in the services. As a result, these hated Sunday and looked forward to it with no little distress. In those times, no church member might go to a theatre at any time or attend a dance. These were a means, they believed, by which Satan lured people to hell.

The prohibitions harked back to an earlier time. It was believed, and very properly so, that the flesh is the source of most of our sins. For what is it that is the root of over-eating, our appetite for alcohol, and sexual vices, if it is not our bodies? But the Christians of the nineteenth century failed to discriminate between moderation in amusement and its extreme, between what is innocent in itself and what is really injurious. The proper attitude is not to crucify the body, but to control its evil tendencies and appetites.

In Mormonism this element of control has always been emphasized. The body is necessary to our exaltation, it is an instrument of the spirit within us. But the flesh must surrender the control of the spirit, the intelligence. If, on the one side, the body is the source of evil in the world, yet on the other side, it is a source of great happiness. And so, members of the Church have always tried to learn what is proper to do, not only on Sunday, but on other days, by studying their effect on the development of the spirit, by examining the outcome of everything done. Does it or does it not make for Christian character? That is the test of conduct. And this standard is to be found in the revelations of God to us.

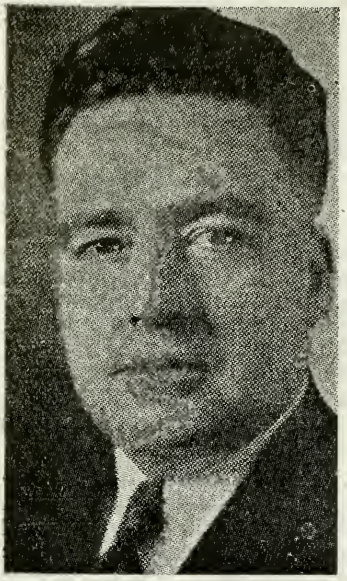
The founder of Mormonism, the man through whom the Gospel was restored in our time, had a buoyant nature. "Cheery," he called this quality in him. Accordingly he played games, attended the theatre, and even organised a dramatic association in Nauvoo. His successor, Brigham Young, was a member of this organization, and actually took a part in a play presented on the Nauvoo stage. The only relic of ancient sectarianism that we find in the Prophet's writings is in his account of the period in his life following the First Vision, in which he reproves himself for his "levity," as unbecoming in one who had been so privileged as he had been.

In these days in our Church provision is made for entertainment in the form of dancing, playgoing, athletic games, and other ways. At first, these were held in the "meeting house," but in our time there is nearly always an "amusement hall" in connection with the chapel. Laughter is allowed in Mormonism, but not "loud laughter," as bespeaking the "vacant mind." The Church enjoins "fasting and prayer," usually very solemn parts of a ritual; but in the revelations we have the substitute phrase "rejoicing and prayer."

Mormonism, therefore, is not a religion of gloom, but one of buoyancy, resilience, elasticity. It encourages whatever contributes to the good life, as Christianity interpreted. The Mormon faith does not separate life into compartments, but treats it as a whole. Life and religion are one, not two, in the Mormon conception; and since life is varied and full; religion, which is its spirit, must be varied and full also. A singular thing in connection with this point of view (quite explicable, however, to the Latter-day Saint) is that Joseph Smith and Brigham Young, through whom this attitude received its main emphasis, were reared, the former in a community and the latter in a church, that had the opposite trend.

—THE INSTRUCTOR

New Appointments In Church Leadership



Elder Harold Bingham Lee

TO fill the vacancy in the Quorum of the Twelve Apostles caused by the death of Elder Reed Smoot earlier in the year, Elder Harold Bingham Lee was sustained a member of the the General Conference of the Quorum at the morning session of Church, Sunday, April 6th.

Elder Lee was born in Clifton, Idaho, U.S.A., March 28th, 1899, but made his home in Salt Lake City. He has been an active Church worker all his life and has been President of the Pioneer Stake since 1930. At the inauguration of the Church Welfare Programme in 1936 he was called to act as Managing Director and has served well in developing this great work.

During the morning session, President J. Reuben Clark, Jr., made the following statement prior to presenting the names of five High Priests to be sustained to act as assistants to the Quorum of the Twelve:

"In the past history of the Church, especially in President Brigham Young's time, it was found necessary for the First Presidency of the Twelve, or both, to call brethren, frequently designated as counsellors, to help carry on their assigned work in the Church.

The rapid growth of the Church in recent times, the constantly increasing establishment of new wards and stakes, the ever widening geographical area covered by wards and stakes, the steadily pressing necessity for increasing our missions in numbers and efficiency that the Gospel may be brought to all men, the continual multiplying of Church interests and activities calling for more rigid and frequent observation, supervision, and direction—all have built up an apostolic service of the greatest magnitude.

The First Presidency and Twelve feel that to meet adequately their great responsibilities and to carry on efficiently this service for the Lord, they should have some help.

Accordingly it has been decided to appoint assistants to the Twelve, who shall be High Priests, who shall be set apart to act under the direction of the Twelve in the performance of such work as the First Presidency and the Twelve may place upon them.

(Continued on page 343)

If Christ Came To Italy

By Elder Arthur Gaeth

(Continued from previous issue)

THE story of Mussolini's rise reads like fiction, and his will has been law. He was the son of a blacksmithing Socialist father and a devout, school-teaching mother. Mussolini tried school-teaching, too. The radical, Socialist influence of his father soon forced him out of his job and out of Italy. In exile in Switzerland and Austria, he obtained further education, but not jobs of importance, for his ideas landed him in gaol. He finally came back to Italy and became a prominent Socialist, the editor of the leading Socialist newspaper in Milan, the "Avanti." He spent time in gaol when he opposed Italy's imperialist war with Turkey; but ten years later he was to be an imperialist.

When the World War (1914-18) began, he broke with the Socialist party which advocated an isolated Italy out of the war, and stumped for the entry of Italy into the war on the side of the Allies. He fought in that war as a corporal, was wounded in an accident behind the lines and never returned to the front, because he was called to serve the State as a propagandist and editor of the "Il Popolo d'Italia," today Italy's leading newspaper. From that position he organized his Fascisit de Combatimento that swept him to power after the war.

Mussolini gained power through revolution; he still preaches the doctrine of violence. He proclaims it a stimulant to courage, vigour, self-respect, and other militant qualifications which he maintains a people must have to grow great. When once it is great, the leadership must maintain its violent nature to keep its people disciplined. Fascism has no use for peace and internationalism, which Mussolini thinks are foreign to human nature.

As a world power, the Italian state made few contributions in modern history. In disunited city states, the Italians brought on the Renaissance or the rebirth of learning. As individuals, the Italians have contributed stores of the world's greatest art, literature, and music. The creative soul of a Michelangelo who sculptured his Moses, David, the Pieta, and other masterpieces out of the marble of the Carrara hills and who conceived the great dome on St. Peter's Cathedral, or of a Cavour who in more modern times imitated him, of a Leonardo da Vinci who painted the Mona Lisa, the Last Supper, who early conceived the flying ship, whose mind was ever delving into the mysteries that baffled man, of a Raphael who at thirty-three had left as many masterpieces as he had years, of the Titians, Tintorettos, Reni's and many others; the creative soul of a Petrarch, a Dante, a Galileo and scores of other writers and inventors, the expressiveness of a Palastrina or Verdi and other Italian musicians have left the world a richness of cultural contributions that placed the Italians with the Greeks as the cultural creators for mankind.

GIFTS OF ITALIANS

Many of the finer things of life have been the gifts of the Italians to man. So they find themselves woefully out of character when their leaders attempt to drag from them what they have for centuries not been able to do successfully—to wage war. The Italian who began the Renaissance has long had his hopes in living and not in dying; he has been a lover of life; he has had a heart for song; how could he have a heart for war?

Italy has had as its capital the great religious headquarters of a powerful Christian church; a church that believed that its kingdom was as much of this world as it was of the spirit. Rome is the pilgrimage headquarters of millions of men and women who believe that they can worship there at the feet of the man they regard as Christ's vicar on earth. In return for the recognition of temporal position and power, the Catholic church in 1929 made its peace with Mussolini and signed the Lateran Accord which established Roman Catholicism as the sole religion of the Fascist state and thus terminated a conflict which had lasted for two generations. Thus the church was again able to send its political representatives to all national capitals who would receive them and return to prominence in dealing in terms of the temporal and political affairs of men. Mussolini was able to remark that now the citizen is a Catholic and the Catholic is a citizen, and the Pope remarked that "God had been restored to Italy and Italy had been restored to God."

But to restore a nation to God there is more required than lip service. A black-shirted militia tolerating a black-robed priesthood can still shut out the light of the Gospel of Jesus Christ. A nation whose leader demands the swearing of allegiance to him without discussion to the limit of personal sacrifice—as is the demand made upon the Fascists of Italy today, finds few Christian principles mixed into its daily practices, particularly when that man is Benito Mussolini whose whole Socialist background was anti-Christ and who made a deal with the Church only to break the isolationism which the Church had practised against all Italian governments from 1871. Blind obedience to a man who operates on the basis of force, the reduction of suffrage which gives to less than one-fourth of the Italian population an assenting voice in the government, and disregards women completely, compelling the church to fit its teachings into the practices of the state, all create an atmosphere in Italy in which Christ would make little headway unless He catered to those practices against which His teachings were so strongly set.

CHRIST SET LAW

Christ set for the great law and commandment as:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

Basic is doing the will of God. The teachings of God never glorified war—yet Mussolini has taught and attempted to in-

grain into his people "that war alone brings up to their highest tension all human energies and puts the stamp of nobility upon the peoples who have the courage to meet it." While Mussolini has recognized the need for a certain religious training, he would have it only as a veneer for the heroics by means of which he has attempted to develop a fervour of patriotism which would bring into new slavery the Ethiopian, the Albanian, the Greek and other small peoples who could not resist the marching Fascist legions. His conquests used the sword and not the spirit.

What religion Mussolini had at his disposal declared itself to be the "Summum Bonum" of man's religious experiences since the days of Christ. It represents what man, conservatively through his thinking and practice has evolved in the schools of theology and in the halls of the church, but it is a living practice with a dead source. It has cut off its Founder, the Messiah and Creator, so He can no longer speak through it—so completely cut Christ off, that He had to restore His Gospel anew to give it again the life and vitality so necessary to make man the child of God.

NEWSPAPER BANNED

That restored Gospel of Jesus Christ, which we preach unto you as the power of God unto salvation, could find little opportunity in Italy today where regimentation of her subjects is practiced. The word of God is only publicly heard when it does not contravene the will of Il Duce. Even the Vatican's newspaper, "Observator Romano," was banned when it declared against Italy's entry into the war.

Joseph Smith, the prophet, inspired of God, stated:

"We believe that governments were instituted of God for the benefit of man, and that He holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society. We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life."

When governments are imposed upon people which do not permit the exercise of these privileges, they operate contrary to the purpose for which they were set up among God's children, and the spirit of God cannot dwell in them. As government exists in Italy today, the power of one man, Mussolini, obliterates and makes impossible the function of any God-directed organization.

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IRISH CONFERENCES

Because of difficulties in travelling, Conferences will be held in both Belfast and Dublin on June 1st and 8th respectively. President A. K. Anastasiou will be in attendance and sessions will convene under his direction at 11.0 a.m., 2.30 p.m., and 5.30 p.m.

TESTIMONY OF A PROPHET OF GOD

(Continued from page 340)

entitled to the light and the inspiration and the guidance of God in directing His work here upon this earth; and I know, as I know that I live, that it is God's work, and that Jesus Christ is the Son of the living God, the Redeemer of the world and that He came to this earth with a divine mission to die upon the cross as the Redeemer of mankind, atoning for the sins of the world.

"As in Adam all die, so in Christ shall all be made alive." I have had real, genuine joy; I have had joy in lifting my voice in England, Ireland, Scotland and Wales, Belgium, Holland, Switzerland, Germany, France, Italy, Norway, Sweden, Denmark and Czechoslovakia, in the Hawaiian Islands and far-off Japan, in Canada on the north and Mexico on the South; in nearly every State of the Union, proclaiming my absolute knowledge that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of the world, and that I know that Joseph Smith was a prophet of the true and the living God, and that the men who have succeeded him in presiding over this Church are the men God desired to stand in that position.

EXPRESSES LOVE

I do not make this statement because of any desire to magnify myself—I love the Gospel of Jesus Christ as I love nothing else in this world. I am here today for the reason that I desire to leave here my testimony as an old man—because a man who is in his 85th year is an old man.

John Taylor came to the presidency of this Church, succeeding Brigham Young, when he was 72 years of age. Wilford Woodruff came to the presidency of this Church after he was eighty-odd years of age, and he lived to be more than ninety. Lorenzo Snow came to the presidency of this Church when he was 85 years of age, and served it in a most miraculous and wonderful way for three years. Joseph F. Smith came to the presidency of this Church when he was two years beyond the time of retirement, namely, 62 years of age, and he served for exactly eighteen years, and I have served for twenty-two years. It is only fair to you to say that I never for one minute believed that he was going to die, until the night he passed away, and when he took hold of my hand, and told me what I have quoted to you. I felt in my heart, and I had prayed for it, I had fasted for it, I had asked for it, that he should live to celebrate the one hundredth anniversary of the birth of this Church, seeing that his beloved father, the Patriarch, Hyrum Smith, had been murdered for the cause; and I believed that he would so live, until I received that message, which was the last message he spoke to anybody.

May God bless me and you and every soul that has a knowledge of the divinity of this work, to so live it that our lives will proclaim it to all those with whom we come in contact, is my humble prayer, and I ask it in all humility in the name of the Lord Jesus Christ, our Redeemer and Saviour. Amen.

Norwich District Conference Report

NORWICH was the first District to hold its Conference of the 1941 series, on Sunday, 18th May, in the Chapel of the Norwich Branch, Park Lane, Norwich. Preceding the Sunday sessions, President and Sister A. K. Anastasiou met with members at the Union meeting held on Saturday evening at 7.30 p.m. Elder Wm. Taylor-Smith from the "Millennial Star" office was also in attendance. Prevalent conditions prevented many members from attending in numbers and only members of the Norwich Branch were present. Branch President Alfred Woodhouse conducted the general session, the main part of which was spent in the discussion of local problems and doctrinal points. Several faith promoting incidents were mentioned by President and Sister Anastasiou and the members present.

On Sunday, at 10.0 a.m. President Anastasiou met with the District Presidency and dealt with several Branch and District problems. An interesting incident occurred in that President Woodhouse requested administration that he might be able to hear better and enjoy the Conference proceedings throughout the day. He insisted that it should be preceding the general meetings and when, later, he was asked if he could hear quite well, he replied that he was enjoying the speaking very well.

The first general session commenced punctually at 11.0 a.m., and was conducted by District President Frank M. Coleby. Elder Wm. Taylor-Smith introduced the theme of the Conference, "The Fulness of Times." Brother Albert A. Cole followed, reporting on Sunday School activities and Genealogical work in the Norwich District. Sister Anastasiou then spoke in connection with the theme, adapting her remarks to make them suitable for the children in attendance. The final speaker was President Anastasiou and he took for his text Matthew 15: 24—"I am not sent but unto the lost sheep of the house of Israel." The Covenant of the Lord made with Abraham had to be at least partly fulfilled in establishing the Church in the Meridian of Time and the full realization of the same Covenant and promises are now being witnessed in the restoration of the Church and Kingdom in the Dispensation of the Fulness of Times. There were 43 people in attendance.

The afternoon session convened at 2.0 p.m. and was again conducted by President Coleby. After preliminary exercises General Church Authorities and Mission and Local authorities were sustained. The voting was unanimous. President Coleby reported the progress of the Church in the Norwich District. War conditions and enemy action reduced the number in attendance at meetings. Tithing has increased and the Saints have been remarkably preserved in vulnerable areas. Lowestoft Chapel had been miraculously protected while buildings all around have been destroyed. Those in attendance then separated into Priesthood and Relief Society groups and many important points were discussed and valuable instructions given. Upon re-assembling, Brother Reginald Brown, visiting from the London District, was the concluding speaker. 32 people attended.

The final session convened at 5.45 p.m. and was conducted by President Coleby. Preliminary speakers were Elders Reginald Brown and Wm. Taylor Smith. Sister Marie W. Anastasiou spoke on the Women of the Bible. President A. K. Anastasiou addressed the congregation finally. He He reviewed early dispensations from the beginning of time and dealt at some length with the dispensation of the Fulness of Time, and in conclusion presented a picture of the final redemption of the world. The sessions were interspered with vocal renderings consisting of a duet by Sister Anastasiou and Brother Brown, and a quartette composed of Brothers Albert Cole, Alfred Woodhouse, Robert Pickles and Sister Mildred Jennis. The Spirit of the Lord was richly manifested throughout the day. Fifty-four people attended the evening session.

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BIRTHS

JONES—To Sister and Brother Jones of the Merthyr Tydfil Branch, Welsh District, twins, a boy and a girl, on the 10th April.

WOODS—To Sister and Brother Woods of the Blackburn Branch, Liverpool District, a daughter on April 12th. The child was blessed on Sunday, May 11th, by President Eddie Preston of the Accrington Branch and given the name of Leona.

From the Mission Field

TRANSFERS

Elders Melvin W. Dunn and Evan J. S. Jones, who have been labouring in the Hull District, were transferred to the Sheffield District on May 21st.

RELEASE

Elder James P. Hill of the Mission Presidency, completed 12 months Missionary work on April 22nd, and received an honourable release. He has spent his whole time in the Mission Office.

On the two Sundays preceding the commencement of District Conferences President Anastasiou paid visits to the Manchester and Bristol Districts and under his direction changes in branch presidencies were effected in two branches. His first visit was to the Manchester District on Sunday, May 4th, when he visited the Manchester Branch. On this occasion he ordained Roland Glassey a deacon in the Aaronic Priesthood and Brother Percy Glassey was set apart as Second Counsellor in the Branch Presidency.

On May 11th he visited Plymouth, which he discovered to be considerably damaged by enemy action and some of the Saints there without homes, but provided for and unhurt. The removal of Brother George Firby from the town necessitated a change in the Presidency of the branch; thus Brother Thomas Harris was sustained as President, with Brother Walter John Coombs as First Counsellor and Brother Thomas Harris Junior as Second Counsellor. Sister Maggie Mavin remains as Branch Clerk. Sister Dora Harris was also sustained as Superintendent of the branch Sunday School organization.

DOINGS IN THE DISTRICTS

Birmingham

The Relief Society of the Kidderminster Branch was re-organised on Sunday, April 6th, 1941. Sister Edith Collins was sustained as President, Sister Hazel Walker as First Counsellor, Sister Joyce Gittins as Second Counsellor, and Sister Olive Gittins as Secretary.

Liverpool

Burnley Branch held a social on Saturday, May 3rd, in their hall at Rosegrove. Vaious items were rendered and an acrobatic turn provoked much applause. Brother and Sister Lomas provided music for dancing.

A special Priesthood meeting was held under the direction of District President Cookman on Sunday, 4th May, in the Rosegrove Chapel, Burnley. Every branch of the District was represented with the exception of Liverpool. All branches, it appears, were self-supporting and the District was in a good condition generally. Elder Albert H. Willmott, addressed the Priesthood holders present and gave some good advice; also President Cookman, who exhorted the Priesthood members to respect the authority they held and to act in accordance.

Manchester

On Saturday, April 28th, a social was held in the home of Sister Emily Howarth, the proceeds from which were devoted to the District Missionary Fund. The evening was spent in games, refreshments being served during its course, and Mr. Frank Heywood rendered vocal solos accompanied by Mrs. Banks. Thirty-five people attended.

A farewell social was held in the Rochdale Branch Hall on Saturday, May 3rd, in honour of Sister Ivy Woodhead, about to leave for the Mission Field. The programme was in the care of Brother Alfred Teale. Music for dancing was provided by Sister Nellie Hoyle, who also accompanied vocal solos by Mr. Heywood. President Anastasiou was able to attend due to his visit to the District mentioned above.

★

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